



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. *Hameem*⁵⁰⁸⁵.

2. *Ayn. Seen. Qaff*⁵⁰⁸⁶.

3. Like *tha'leka* (*be-that-afar-it/that*) reveals⁵⁰⁸⁷ to you^g and to whom^r of before you^g Allah, The Mighty, The *Hakeemo*⁵⁰⁸⁸ (*infinite bekmaḥ (wisdom) Possessor*).

4. For Him what (*are*) in the Heavens^w and what (*are*) in the Earth^w; and He (*is*) The *Aa'leyo* (*High beyond description*), The Great.

5. Almost^w the Heavens^w fissure^y ^{m5089} of above and the angels *yousabbebona*⁵⁰⁹⁰ (*be-they say: subhana Allāh*) by their Lord's praise and *yastaghferona*⁵⁰⁹¹ (*seek forgiveness*) for whomever (*are*) in the Earth^w; verily Allah He (*is*) The *Ghafooro* (*iterative Forgiver*) *Ar-Rabeemo* (*The multitudinous mercy Giver*).

6. And who^r *ittakhatho*⁵⁰⁹² (*they^z took and presumed*) of lesser than/without Him *aw'leyaa*⁵⁰⁹³ (*guardians/allies*), Allah (*is*) *Hafeedhon*⁵⁰⁹⁴ (*multitudinous Keeper-up*) over them⁵⁰⁹⁵; and not you^s (*are*) over them surely a

7. And like *tha'leka* (*be-that-afar-it/that*) We to you^g Qur'an^x Arabic to [*you^s*] warn the mother and whomever (*are*) around [*it^w*]; and to warn: (*that*) the Gathering's Day^x no suspicion it^x; a team (*is*) in the Paradise^w and a team (*is*) in *Sa'ere*^w (*intensely kindling Fire*)^w.

حَمْدٌ

عَسَقٌ

كَذَلِكَ يُوحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ
مِنْ قَبْلِكَ اللَّهُ الْعَزِيزُ الْحَكِيمُ
لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي
الْأَرْضِ وَهُوَ الْعَلِيُّ الْعَظِيمُ

تَكَادُ السَّمَوَاتُ يَتَفَطَّرْنَ مِنْ
فَوْقِهِنَّ وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ
رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ
أَلَا إِنَّ اللَّهَ هُوَ الْغَفُورُ الرَّحِيمُ
وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ
اللَّهُ حَفِيفٌ عَلَيْهِمْ وَمَا أَنْتَ عَلَيْهِمْ
بِوَكِيلٍ

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا
لِتُنذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا وَتُنذِرَ
يَوْمَ الْجَمْعِ لَا رَيْبَ فِيهِ فَرِيقٌ فِي
الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ

⁵⁰⁸⁵ See the *Lexicon* attached to this *Translation* for commentary on this!

⁵⁰⁸⁶ Ibid!

⁵⁰⁸⁷ The word “يُوحَى” is rooted in “وَحَى أَوْ أَوْحَى” which denotes at least *six* diverse meanings, *all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a commanded)! And “الوحي” is *fire* or *king*! See *اللسان*!

⁵⁰⁸⁸ See the *Lexicon* attached to this *Translation* for an exposition on the words “الحكيم” and “إحكيم”

⁵⁰⁸⁹ The word “Heavens” is a *feminine* gender in Arabic, so “يَتَفَطَّرْنَ” = “fissure^y” corresponds to that!

⁵⁰⁹⁰ The word “yousabbebona” = *be-they say: “subhana Allāh,”* that is: *singling Allāh as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around*

⁵⁰⁹¹ The word “يَسْتَغْفِرُونَ” = “يُطْلِبُونَ الْغَفْرَانَ” = “they^z seek forgiveness!” In English there is *no seemly way* to say: “يَسْتَغْفِرُونَ” *per se*! So I settled for saying: “they^z seek-forgiveness!”

⁵⁰⁹² The word “اتَّخَذَ” from “الِاتِّخَاذُ” which is “إِفْتَعَالٌ” for “الِاتِّخَاذُ,” as stated in *لسان العرب*; therefore, “اتَّخَذَ” is always *taking and making/presuming some thing* of what was taken! Thus, it is *not* just the mere *taking*!

⁵⁰⁹³ The word “أَوْلِيَاءَ” could also mean, among them: *protector, friend*!

⁵⁰⁹⁴ The word “حَفِيفٌ” is rooted in “حَفِظَ” = “kept-up” not just “kept, or maintained,” or even “guarded!” *Merriam Webster's Dictionary* puts “keep up” as: “to *stay even* (as in *acts of strength, endurance, or speed*) *although he was small he could keep up with the larger boys in sports*!” (*Emphasis is added*)!

⁵⁰⁹⁵ That is He keeps full record of what they do and penalize them accordingly!

⁵⁰⁹⁶ See footnote 4994 above regarding *reveal*!

8. And had Allah willed surely [He] (*could have*) them an *Ummatan*^w (*community/nation*)^w one-she^y; but [He] admits whomever [He] wills in His and the *dha'leemoona*⁵⁰⁹⁷ (*injustice-doers*) for them a *wa'leyen* (*guardian/ally*) and nor *na'sseeren* (*iterative succorer*).
9. Or *ittakhattha* (*took and presumed*) they^z of lesser /without Him *aw'leyaa*⁵⁰⁹⁸ (*guardians/allies*); so Allah, He (*is*) The *Wa'leyo* (*Guardian/Ally*) and quickens the dead; and He (*is*) over every-thing
10. And what you^c differed in it^x of a thing, so its^x (*should be referred*) to Allah; *tha'lekum* (*he-afar-collective-you^b/that*) Allah, my Lord; on Him I trusted and Him *oneebo*⁵⁰⁹⁹ ([I] *iteratively return penitent*).
11. The Heavens'^w and the Earth's^w *Fatte'ro* (*innately-perfect-Originator*); [He] made for you^b of yourⁿ spouses⁵¹⁰⁰ (*wives*) and of the *an'aa'me*^w (*cattle/sheep/goats/camels*)^w pairs; [He] propagates⁵¹⁰¹ you^b in it not as his like a thing; and He (*is*) The *Sameeo* *Acute-Hearer/The Enabler of others to hear/favorable Answerer to payer/The Basseero (keen: Seer/comprehensive Knower of the facts and their ultimate consequences)*.
12. For Him (*are*) the Heavens'^w and the Earth's^w *magaleedo* (*keys/lockers*); *yabsotto* ([He] *swells/expands*) the *rez'qa*^x (*provision/victual for sustenance*)^x for whom-ever [He] wills and [He] straitens; verily He (*is*) by every-thing Omniscient.
13. [He] instituted for you^b of the religion what [He] by it^x *Noohan* (*Noah*); and which^x We to you^g and what We enjoined by it^x *Ebraheema* (*Abraham*), and *Mosa* (*Moses*), and *Esa* (*Jesus*); that *a'qemo*⁵¹⁰³ (*let-you^z up/sustain*) the religion and let-disunite you^z in it^x; enlarged over the (*they who partner deities with Allah/he-polytheists*) what you^g invite them to it^x; Allah *yajtabey* (*directly and favorably-chooses*) to Him whomever [He] wills and [He] aright-guides to Him whomever *youneebo* (*iteratively repents*).

وَلَوْ شَاءَ اللَّهُ لَجَعَلَهُمْ أُمَّةً وَاحِدَةً
وَلَكِنْ يَدْخُلُ مَنْ يَشَاءُ فِي
رَحْمَتِهِ وَالظَّالِمُونَ مَا لَهُمْ مِنْ
وَلِيٍّ وَلَا نَصِيرٍ ﴿٨﴾

أَمْ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ
فَاللَّهُ هُوَ الْوَلِيُّ وَهُوَ يُحْيِي الْمَوْتَى
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٩﴾

وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ
فَحُكْمُهُ إِلَى اللَّهِ ذَلِكُمُ اللَّهُ رَبِّي
عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿١٠﴾

فَاطِرُ السَّمَوَاتِ وَالْأَرْضِ جَعَلَ
لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَمِنْ
الْأَنْعَامِ أَزْوَاجًا يَذُرُّكُمْ فِيهِ
لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ
السَّمِيعُ الْبَصِيرُ ﴿١١﴾

لَهُ مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ
يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ
إِنَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٢﴾

﴿١٣﴾ شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى
بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا
وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى
أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ
كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ
إِلَيْهِ اللَّهُ تَجَتَبَى إِلَيْهِ مَنْ يَشَاءُ
وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ ﴿١٤﴾

5097 The "ظالمون" = "the injustice-doers," as "الظلم" = "injustice!"

5098 The word "أولياء" could also mean, among them: *protector, friend*.

5099 The word "يُنِيبُ" from "أُتِيبُ" = "رجع مرة بعد مرة," meaning: *iteratively returned penitent*! See الهادي و الراغب!

5100 See (S7:189)!

5101 That is "suffuses you?" to multiply you!

5102 See footnote 4994 above regarding revealed!

5103 The word "أَقَامَ" in "أَقِيمُوا" has several meanings, but relevant to the Prayer there are two distinct but supportive of each other! But first what is the meaning of: "أَقَامَ," linguistically means:

"أقام، بمعنى أبقى أو استمر على دوام والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقاً"

So, "أَقِيمُوا" means you^f: (1) *up/sustain*, in the sense of *continuedness and keep up of all the prescribed obligations*, as in this *Ayah* (S2: 3). Also "أَقَامَ" has another "*sharey'ali*" prescribed meaning of: (2) *called or upped to perform the Prayer itself*, as in the *Ayah*: "And when you^g were in them, then you^g upped for them (*the second call for*) the Prayer," (S4: 102)! Note: Prayer and how to be done was established and revealed by Allah! Hence people do not establish Prayer they only maintain and perform it!

14. And not disunited they^z except after when them the knowledge, *baghya* (envy/selfish: transgression) among them; and *lawla* (had it not been a word^w preceded-she^y from your^t Lord to (term-limit) *musamma*⁵¹⁰⁵ (that which is designated and/or named), surely (it would have been) judged/finished⁵¹⁰⁶ among them; and verily who^r (had-been) they^z the book^x from after them surely (are) in it^x suspect/suspecter⁵¹⁰⁷.

15. So for *tha'leka* (be-that-afar-it/that) then let-invite and *ista'qem*⁵¹⁰⁸ (let-[you^s] affirmably firm and straighten) (had been) commanded you^g; and let-not *tattabe'a* (closely-followed) their *ahwa*⁵¹⁰⁹ (tendentious likings); and say [you^s]: I believed by what Allah descended of book and I (had been) commanded to [I] (render)-justice⁵¹¹⁰ among you^b; Allah (is) our Lord and Lord; for us (are) our works and for you^b (are) works; no argument between us and [between] Allah gathers between us and to Him (is) the

16. And who^r they^z mutually argue in Allah from *estojeeba*⁵¹¹¹ (had been favorably-answered) for [Him/him]⁵¹¹² their argument^w (is) *da'bedhaton* (null-argument)^w *enda* (by Rule of) their Lord; and on them (is) a wrath and them (is) a severe torment.

17. Allah, Who [He] descended The Book by the and the balance; and what *youdreyka*⁵¹¹³ (causes you^g profoundly know) *la'all* (craving currently unavailable deed that, perhaps) The Hour^w (is) near⁵¹¹⁴.

وَمَا تَفَرَّقُوا إِلَّا مِنْ بَعْدِ مَا
جَاءَهُمُ الْعِلْمُ بَيْنَهُمْ وَلَوْلَا
كَلِمَةُ سَبَقَتْ مِنْ رَبِّكَ إِلَى أَجَلٍ
مُسَيَّ لَقَضَى بَيْنَهُمْ وَإِنَّ الَّذِينَ
أُورِثُوا الْكِتَابَ مِنْ بَعْدِهِمْ لَفِي
شَكٍّ مِنْهُ مَرِيْبٍ ﴿١٤﴾

فَإِلَى اللَّهِ فَادِعُ وَأَسْتَقِمَ كَمَا
أَمَرْتُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَقُلْ
ءَامَنْتُ بِمَا أَنْزَلَ اللَّهُ مِنْ
كِتَابٍ وَأَمَرْتُ لِأَعْدِلَ بَيْنَكُمْ
اللَّهُ رَبُّنَا وَرَبُّكُمْ لَنَا أَعْمَلُنَا
وَلَكُمْ أَعْمَلُكُمْ لَا حُجَّةَ بَيْنَنَا
وَبَيْنَكُمْ اللَّهُ تَجْمَعُ بَيْنَنَا وَإِلَيْهِ
الْمَصِيرُ ﴿١٥﴾

وَالَّذِينَ تَحَاجُّونَ فِي اللَّهِ مِنْ
بَعْدِ مَا اسْتَجِيبَ لَهُمْ حُجَّتُهُمْ
دَاحِضَةٌ عِنْدَ رَبِّهِمْ وَعَلَيْهِمْ
غَضَبٌ وَلَهُمْ عَذَابٌ شَدِيدٌ ﴿١٦﴾
اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ
وَالْمِيزَانَ وَمَا يُدْرِيكَ لَعَلَّ
السَّاعَةَ قَرِيبٌ ﴿١٧﴾

⁵¹⁰⁴ The word “الأجل” means term-limit, see اللسان

⁵¹⁰⁵ The word “*musamma*” is masculine, singular, subjective noun, meaning: that which is designated and/or named!

⁵¹⁰⁶ That is perhaps would have immediately prompted their dues of punishment!

⁵¹⁰⁷ The word “مريب” here is “تعت” = epithet, i.e. “adjective,” hence “suspect!” See إعراب القرآن، محمود صافي! However the word “*suspect*” could fit for a noun or an adjective!

⁵¹⁰⁸ See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word!

⁵¹⁰⁹ The word “هوى” is singular of “اهواء” translated as “(tendentious) liking,” which in and of itself could be good or bad noble or vile! The Messenger (SAWS) says that believe not anyone of you until his “هوى” agrees with what I came with, i.e. The Qur'an and Hadeeth.

⁵¹¹⁰ The word “أعدل” is a present tense to which there is no exact corresponding word in English, because “justice” cannot be conjugated into verbs, so the best approximation, to the best of my knowledge, is to say: render justice! So the word “render” is parenthetically enclosed, as the Quranic text does not have it per se!

⁵¹¹¹ The word “استجيب” is rooted in “استجاب,” meaning: favorably/compliantly answered, not just answered! See الهادي!

⁵¹¹² This footnote covers the pronoun “هـ” in “له” and the word “داحضة” The pronoun “هـ” in “له” could refer to Allah (SWT) or to Mohammad (SAWS), see a! As to the word “داحضة” it is a noun, whereas “null,” or “invalid,” or such synonyms are all adjectives! Hence, “null-argument^w” is chosen as closer representation to a noun concept! And the suffix^w is to indicate the femininity gender of the “argument,” as it is so in Arabic!

⁵¹¹³ The word “يدريك” means “(causes) you (to) profoundly know,” as “الدراية” is much more than simple knowledge! It involves profound knowledge of the subject matter!

⁵¹¹⁴ The word “hour” in Arabic is a feminine gender, so the context would seem to suggest saying: “الساعة قريبة” = “the hour (is) she-near!” However the text of this Ayah clearly says: “The hour is he-near,” making “near” a masculine gender; this could stand for the hours’ time or arrival is he-near,” as the hour’s time or arrival are both masculine genders; and “لا يجوز أن يقال أن (قريب) يستوى فيه التذكير و التانيث، لأنه بمعنى فاعل، و فعيل بمعنى فاعل لا يستوى فيه التذكير و التانيث.” see إعراب القرآن، محمود صافي!

18. *Yasta'a'jelo*⁵¹¹⁵ (*affirmably hasten*) by it^w who^r they^z believe not by it^w; and who^r believed they^z (*are*) *mushfegoona* (*they who are in disquiet*) from it^w; and know verily it^w (*is*) the right; lo; verily who^r they dubitate in The Hour^w surely (*are*) in a far
19. Allah (*is*) *Lateefon*⁵¹¹⁶ (*fine/subtle/gentle and protector*) His *eba'de* (*worshippers/submitters/slaves*); [He] whomever [He] wills and He (*is*) The Strong The
20. Whoever [was] [he] wanting the Hereafter's^w *bartha* (*tillage/reward/tillage's crops*) [We] augment for him his *barthe* (= *bartha*) and whoever [was] [he] wanting the world's^w *bartha* [We] give him of it^w and not for him in the Hereafter^w of a lot.
21. Or for them partners, instituted they^z for the religion what not permitted by it^x Allah; *lawla* (*had it not been for*) word^w⁵¹¹⁷ (*of*) the surely (*would have been*) judged/finished⁵¹¹⁸ among them; and verily the *dha'lemeena*⁵¹¹⁹ (*injustice-doers*) them (*is*) a painful torment.
22. [You^s] see the *dha'lemeena*⁵¹²⁰ (*injustice-doers*) of what earned they^z; and it^x (*is*) by them; and who^r believed they^z and they^z righteous-works^w (*are*) in the paradises^w/gardens' *rawdha'te* (*flowering meads*)^w; for them whatever⁵¹²¹ will *enda* (*by munificence of/by Rule of*) their Lord; (*he-that-afar-it/that*) it^x (*is*) the munificence the big.
23. *Tha'leka* (*he-that-afar-it/that*) which^x *youbashshero*⁵¹²² (*tells pleasant tidings*) Allah His *eba'de* (*worshippers/submitters/slaves*), who^r believed they^z and they^z the righteous-works^w; let-say [you^s]: [I] ask you^b over it^x remuneration, except a fondness^w in the and whoever [he] commits *hasanatan*^w (*good-deed*)^w [We] augment for him in it^w *busnan*⁵¹²³ (*desirable and delightful deed*); verily Allah (*is*) *Ghafooron* (*iterative Forgiver*), *Sha'kooron* (*iterative Thanker*).

يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا
وَالَّذِينَ ءَامَنُوا مُشْفِقُونَ مِنْهَا
وَيَعْلَمُونَ أَنَّهَا الْحَقُّ أَلَا إِنَّ الَّذِينَ
يُمَارُونَ فِي السَّاعَةِ لَفِي ضَلَالٍ
بَعِيدٍ ﴿٥١﴾

اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ
يَشَاءُ وَهُوَ الْقَوِيُّ الْعَزِيزُ ﴿٥٢﴾
مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ
نَزِدْ لَهُ فِي حَرْثِهِ وَمَنْ كَانَ
يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا
لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ ﴿٥٣﴾
أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ
مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ
وَلَوْلَا كَلِمَةُ الْفَصْلِ لَفُضِيَ
بَيْنَهُمْ وَإِنَّ الظَّالِمِينَ لَهُمْ
عَذَابٌ أَلِيمٌ ﴿٥٤﴾

تَرَى الظَّالِمِينَ مُشْفِقِينَ
مِمَّا كَسَبُوا وَهُوَ وَاقِعٌ بِهِمْ
وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
فِي رَوْضَاتِ الْجَنَّاتِ لَهُمْ مَا
يَشَاءُونَ عِنْدَ رَبِّهِمْ ذَلِكَ هُوَ
الْفَضْلُ الْكَبِيرُ ﴿٥٥﴾

ذَلِكَ الَّذِي يُبَشِّرُ اللَّهُ عِبَادَهُ
الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا
الْمَوَدَّةَ فِي الْقُرْبَىٰ وَمَن يَقْتَرِفْ
حَسَنَةً نَّزِدْ لَهُ فِيهَا حُسْنًا إِنَّ
اللَّهَ غَفُورٌ شَكُورٌ ﴿٥٦﴾

⁵¹¹⁵ See the *Lexicon* attached to this Translation for the effect of the letter **س** when added to a word!

⁵¹¹⁶ The word "لطيف" = "رفيق" in concrete (material) terms it means: *fine*; and in abstract terms, it means: *subtle* or *gentle* or both! See البصائر. Additionally, when the word: "لطيف" is ascribed to Allah it becomes one of Allah's most beautiful attributive characteristics, which denotes *protection* in addition to *fineness*, *subtlety*, and *gentleness*! I know of no English word which *simultaneously* denotes: *fineness*, *subtlety*, *gentleness* and *protection*! Hence, the only available resort is *transliteration* and *parenthetical explanation*!

⁵¹¹⁷ That is word of *sound-determination* which *sunders* (separates) *right* from *wrong*, it is *absolutely conclusive*!

⁵¹¹⁸ That is perhaps would have immediately *prompted* their dues of punishment!

⁵¹¹⁹ The "ظالين" = "the injustice-doers," as "الظلم" = "injustice!" See the *Lexicon* attached to this Translation!

⁵¹²⁰ Ibid!

⁵¹²¹ The particle "ما" is "إسم أو أداة شرط" = *conditional noun/particle*; or "ما" = "إسم موصول" = *connective noun* meaning *whatever*! See الذر المصون، لـ أحمد الحلب وإعراب القرآن، لمحمود صافي!

⁵¹²² See the *Lexicon* attached to this Translation for *bashshara/youbashsharo/mubasheron* = "يُبَشِّرُ مُبَشِّرٌ"

⁵¹²³ I cannot find a *suitable* word in English for "حسناً" = "desirable and delightful deed!"

24. Or say they^z: *iftra* ([he] crafted a lie for fraudulent end) Allah a lie; so *en* (if) wills Allah, [He] seals/-consummates⁵¹²⁴ on your^t heart and [He] erases falsehood^x and [He] rights the right by His verily He (*is*) Omniscient by the chests'
25. And He Who accepts the repentance^w *a'n*⁵¹²⁵ (*disregarding offender's offense/because of other's or others' prayer* [He] transcends the offender(s) of His *eba'de* (*worshippers/submitters/slaves*) and pardons [He] *a'n* (*regarding*) the misdeeds^w and knows [He] what you^z
26. And *yestajeebo*⁵¹²⁶ (*compliantly-answer*) who^f believed they^z and they^z worked the righteous-works^w; [He] augments them of His munificence; and disbelievers for them (*is*) a severe torment.
27. And had Allah *bassatta* (*extended/augmented*) the *rez'qa*^x (*provision/victuals for sustenance*)^x for His *eba'de* (*worshippers/submitters/slaves*) surely (*they would have*) in the Earth^w; [and,] but *younazzelo* ([He] iteratively descends) by a *qa'da'ren* (*standard measure*) whatever⁵¹²⁷ [He] wills; verily He (*is*) by His *eba'de* (*worshippers/submitters/slaves*) Proficient *Ba'ssee-ron* (*keen: Seer/-comprehensive Knower of the facts and their ultimate consequences*).
28. And He Who *younazzelo* (*iteratively descends*) the *ghaytha*⁵¹²⁸ (*delightful-satiating-and-reviving rain*) from desponded they^z; and [He] spreads His mercy^w (*ghaytha*); and He (*is*) The *Wa'leyen* (*Guardian/Ally*), *Hameedo* (*iteratively praised and multitudinously praiser*)
29. And of His *Aya'te*^w: (*miracles/signs/proofs*) (*is*) the Heavens^w and the Earth's^w creation and what [He] scattered in them both of a *dabba'ten*⁵¹²⁹ (*she-moving-creature*); and He (*is*) over their gathering if [He] wills Omnipotent.
30. And what betided you^b of a disaster^w so (*it^w is*) by what earned-she^y yourⁿ hands^w; and [He] pardons *a'n* (*regarding*) much.
31. And not you^f surely (*are*) enfeeblers in the and not for you^b of lesser than/without Allah of *wa'leyen* (*guardian/ally*), and nor *na'sseren* (*multitudinous*)

أَمْ يَقُولُونَ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا
فَإِنْ يَشَأْ اللَّهُ تُخَدِّمُوا عَلَىٰ قَلْبِكُمْ وَيَمَحُ
اللَّهُ الْبَاطِلَ وَيُخَيِّقُ الْحَقَّ بِكَلِمَتِهِ
إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٢٤﴾

وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ
عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ
وَيَعْلَمُ مَا تَفْعَلُونَ ﴿٢٥﴾

وَسَتَجِيبُ الَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ وَزَيَّدُهُمْ مِنْ فَضْلِهِ
وَالْكُفْرُونَ لَهُمْ عَذَابٌ شَدِيدٌ ﴿٢٦﴾
* وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ
لَبَغَوْا فِي الْأَرْضِ وَلَكِنْ يُنَزِّلُ
بِقَدَرٍ مَّا يَشَاءُ إِنَّهُ بِعِبَادِهِ
خَبِيرٌ بَصِيرٌ ﴿٢٧﴾

وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ مِنْ بَعْدِ
مَا قَنَطُوا وَيَنْشُرُ رَحْمَتَهُ وَهُوَ
الْوَلِيُّ الْحَمِيدُ ﴿٢٨﴾

وَمِنْ ءَايَاتِهِ خَلْقَ السَّمَوَاتِ
وَالْأَرْضِ وَمَا بَيْنَهُمَا مِنْ دَابَّةٍ
وَهُوَ عَلَىٰ جَمْعِهِمْ إِذَا يَشَاءُ قَدِيرٌ ﴿٢٩﴾

وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَمَا
كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ
﴿٣٠﴾

وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ
وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ
﴿٣١﴾

⁵¹²⁴ That is close *hermetically* and *determined irrevocably*, or *consummate/conclude* on your heart!

⁵¹²⁵ “عن” here for *تجاوز* = *disregardfulness* = He *disregards/transcends* the offense of the *offender* or because of the *prayer of others praying for the offender*! See the *Lexicon* to this *Translation vis-à-vis* the meanings of “عن”!

⁵¹²⁶ The word “يستجيب” is rooted in “استجاب,” meaning: *favorably/compliantly answered, not just answered*! See الهادي!

⁵¹²⁷ The particle “ما” is “إسم أو أداة شرط” = *conditional noun/particle*; or “ما” = “إسم موصول” = *connective noun* meaning *that which*! See الدر المنصون، لـ أحمد الحلب وإعراب القرآن، لمحمود صافي!

⁵¹²⁸ The word “الغيث” = *المطر المنبت للكلاء و المنعش*, so is *not* just rain but that kind of rain which is *delightful-satiating-and-reviving* in the sense of meeting the needs and reviving all in the environment where it rains, as it was sought to enliven the land with greenery and pasture! To some linguists, “الغيث” could also means the gliding clouds that bring rain!

⁵¹²⁹ For lack of a better term I chose a “*she-moving-creature*” for “دابة,” as a simple “*she-creature*” (alone) will *not* do, because a “rock” is a “*she-creature*” but it does not have *apparent motility*!

succorer).

32. And of His *Aya'te*^w (*miracles/signs/proofs*) (*are*) the runners in the sea like the mountains⁵¹³⁰.

33. *En (if) [He] wills [He] stills the wind*^w; so [*they* stay^{ym} stationaries^w on its^x back; verily in *tha'leka* *that-afar-it/that*) surely (*are*) *Aya'ten*^w (*signs*) for every *ssabbaren* (*an ever/stout patience-endurer*) *sha'koren* (*iterative thanker*).

34. Or [*He*] wracks them^y by what earned they^z and [*He*] pardons *a'n* (*regarding*) much.

35. And [*to*]⁵¹³² know who^r they^z dispute in Our (*messages*) not for them of a *maheessen* (*escape-place*).

36. Then what *oteytom* (*you^c had been accorded*) of so (*it^x is*) a *mata'ao*⁵¹³³ (*resource for a transitory worldly delight*) (*of*) the life^w (*of*) the world^w; and what (*is*) (*by munificence of/by Rule of*) Allah (*is*) *khayron* (*superior/worthier*) and *abqa* (*more lasting*), for whom^r believed they^z and (*are*) on their Lord they^z

37. And who^r they^z avoid the sin's bigs and the profanities^{w5134} and if surely⁵¹³⁵ angered they^z, forgive.

38. And who^r *estajabo*⁵¹³⁶ (*they^z favorably-answered*) for Lord and *aqamo*⁵¹³⁷ (*they^z stood/ sustained the prescribed obligations of*) the Prayer^w and their matter (*is*) a (*counsel/alternation and exchange of opinion*) among them; and of what We provided them they^z

39. And who^r if betided them the *baghya* (*enmity/selfish: excessiveness/transgression*) they *yanta'sserona*⁵¹³⁸ (*they^z avenge-for/ refrain-from/ prevail-over [it]*).

40. And requital (*for*) a misdeed^w (*is*) a misdeed^w its like; so whoever [*he*] pardoned and [*he*]

وَلَا نَصِيرَ ﴿٥١﴾

وَمِنْ آيَاتِهِ الْجَوَارِ فِي الْبَحْرِ كَالْأَعْلَامِ ﴿٥٢﴾

إِنْ يَشَأْ يُسْكِنَ الرِّيحَ فَيَظْلَلْنَ رَوَاكِدَ عَلَى ظَهْرِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿٥٣﴾

أَوْ يُوقَهُنَّ بِمَا كَسَبُوا وَيَعْفُ عَنْ كَثِيرٍ ﴿٥٤﴾

وَيَعْلَمُ الَّذِينَ يُجَادِلُونَ فِي آيَاتِنَا مَا لَهُمْ مِنْ مَخِصٍ ﴿٥٥﴾

فَمَا أُوتِيتُمْ مِنْ شَيْءٍ فَمَتَّعْ أَلْحَيَاةَ الدُّنْيَا وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى لِلَّذِينَ ءَامَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٥٦﴾

وَالَّذِينَ سَجْتَنَ يَوْمَ الْقِيَامَةِ وَالْفَوَاحِشَ وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ ﴿٥٧﴾

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٥٨﴾

وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُونَ ﴿٥٩﴾

وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ

⁵¹³⁰ The word “أعلام” has several meanings, among them “flags” or “mountains!” See اللسان!

⁵¹³¹ The hidden or implied pronoun “[they^w]” refers to the “runners” in the previous *Ayah*, (S42: 32)!

⁵¹³² The word “يَعْلَمُ” is “منصوبة” has a “فتحة” on the word’s end “إم.” It had been read with a “رفع، أي بضمّة” or a “رفع، أي بضمّة” see “سكون”! So the word “to” is shown here with the square brackets and italicized ([it]), as it is *hidden*, to indicate the generally accepted reading by most, showing the “فتحة” to mean “التعليل،” i.e. for *virtual/presumed causality*, as stated in “إعراب القرآن” by محمود صافى!

⁵¹³³ The word “مَتَاعٌ”=“mata’ao” is rooted in the word “مَتَعَ”=“matta’a” with many meanings, among them: *resources of transitory worldly delight*! See *Lexicon* attached to this Translation for more elaboration!

⁵¹³⁴ The word “فَاحِشَةٌ”=“profanity” (*plural* “فَوَاحِشُ” as *indefinitive noun* or *plural* “الفَوَاحِشُ” as *definitive noun*) means vulgar or irreverent say or action, i.e. *excess of ugliness in statement or action* by an entity, a person or a group, or any of Allah’s *proscriptions*! Some times the word “فَاحِشَةٌ” or “الفَاحِشَةُ” is *euphemistically* used to mean *adultery or fornication or homosexuality*!

⁵¹³⁵ The particle “مَا” is for intensity! See تفسير الفخر الرازي، و روح المعاني للالوسي

⁵¹³⁶ The word “اسْتَجَابُوا” is *answered plus made available* what was requested, i.e. “favorably-answered”

⁵¹³⁷ See footnote 5159 below regarding *sustain/maintain*!

⁵¹³⁸ The word “إنتصر” could apply in *three* distinct senses: (1) “إنتصر من”، which in turn has two distinct meanings, (1a) “إنتصر من عدوه أي إنتقم من عدوه”=“avenged for it, i.e. from the offender,” and (1b) “إنتصر من الظلم أي”=“refrained from and disdained the wrong!” (2) “إنتصر على”=“prevailed over!” And (3) “إنتصر لـ”=“succored and assisted!”

then his remuneration (*is*) on Allah; verily He not the *dha'lemeena*⁵¹³⁹ (*injustice-doers*).

41. And surely whoever [be] after his injustice⁵¹⁴¹, so those not on them of a path.

42. Verily only the path (*is*) on whom^r they^z the people and they^z transgress in the Earth^w by other than the right; those for them (*is*) a torment.

43. And surely whoever *ssabara* (*held on patiently*) [be] and pardoned [be], verily *tha'leka* (*he-that-afar-it/that*) (*is*) surely of the matters'-resolve.

44. And whomever Allah misleads, then not for a *wa'leyen* (*guardian/ally*) from after Him; and [you^s] see the *dha'le-meena*⁵¹⁴³ (*injustice-doers*) *lamma* (*when/-whence*) they^z saw the torment say they^z: is a (*fending/forthwith-returning*) of a path.

45. And [you^s] see them (*being*) exposed on it^w (*are*) *kha'she'eena*⁵¹⁴⁴ (*they who: totally subdued their body/sight and sound/bow in the Prayer*) of humility; they^z look from *ttarfen-khafeyyen* (*by stealthy glance*); and said they^z believed: verily the losers (*are*) who^r lost they^z selves^w and their families^w The *Qeyamatey's*^w Day; indeed; verily the *dha'lemeena*⁵¹⁴⁵ (*injustice-doers*) in a sustainer-torment.

46. And not [was] for them of *aw'leyaa*⁵¹⁴⁶ (*guardians-/allies*) succoring them of lesser than/without and whomever Allah misleads, then not for path.

47. *Estajeebo*⁵¹⁴⁷ (*let-compliantly-answer you* ^٢) for yourⁿ from before that *ya'atey*^x (*approaches/comes*)^x a day^x *maradda* (*fending/repeller*) for it^x of lesser than not for you^b of a refuge then-day and not for a *na'keeren* (*demur/ reprover*).

48. Then *en* (*if*) they^z shunned then not We sent you them *hafeedhan*⁵¹⁴⁸ (*iterative keeper-up*); *en* (*not*) on you

إِنَّهُمْ لَا يُحِبُّ الظَّالِمِينَ ﴿٤١﴾

وَلَمَنْ أَنْتَصَرَ بَعْدَ ظُلْمِهِ فَأُولَئِكَ مَا عَلَيْهِمْ مِنْ سَبِيلٍ ﴿٤٢﴾

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٤٣﴾

وَلَمَنْ صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الْأُمُورِ ﴿٤٤﴾

وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ وَلِيٍّ مِنْ بَعْدِهِ وَتَرَى الظَّالِمِينَ لَمَّا رَأَوْا الْعَذَابَ يَقُولُونَ هَلْ إِلَىٰ مَرَدٍّ مِنْ سَبِيلٍ ﴿٤٥﴾

وَتَرْتَلِمُهَا يَعْزُونَ عَلَيْهَا خَشِيعَاتٍ مِنَ الذَّلِيلِ يَنْظُرُونَ مِنْ طَرْفٍ خَفِيٍّ وَقَالَ الَّذِينَ ءَامَنُوا إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيَهُمْ يَوْمَ الْقِيَمَةِ أَلَا إِنَّ الظَّالِمِينَ فِي عَذَابٍ مُّقِيمٍ ﴿٤٦﴾

وَمَا كَانَ لَهُمْ مِنْ أَوْلِيَاءَ يَنْصُرُونَهُمْ مِنْ دُونِ اللَّهِ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ سَبِيلٍ ﴿٤٧﴾

أَسْتَجِيبُوا لِلرَّبِّكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدٍّ لَهُ مِنْ بَعْدِ اللَّهِ مَا لَكُمْ مِنْ مُلْجَأٍ يَوْمَئِذٍ وَمَا لَكُمْ مِنْ نَكِيرٍ ﴿٤٨﴾

فَإِنْ أَعْرَضُوا فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ

⁵¹³⁹ The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice!" See the *Lexicon* attached to this *Translation*!

⁵¹⁴⁰ Ibid! However, in this case, "انتصر بعد ظلمه أي بعد ما ظلم," see روح المعاني للأكوسي, for this explanation, means "after he was wronged!"

⁵¹⁴¹ That is after, having been inflicted with an injustice by someone else!

⁵¹⁴² See the *Lexicon* attached to this *Translation* for "ظالم" = "فاعل الظلم" = "injustice-doer" and "أظلم" = "wronger!"

⁵¹⁴³ The "ظالمين" = "the injustice-doers," as "الظلم" = "injustice!" See the *Lexicon* attached to this *Translation*!

⁵¹⁴⁴ The word "خاشعين" = *khashe'een*, is plural, masculine, subjective noun, with no English equivalent available for it *per se*! The word "خشوع" in "خاشعين" = *khashe'een* involves more than just "humbleness" or "submission" as that suggests *bodily* or *attitudinal* behavior! However, "خشوع" denotes *submission* or *subduing* of *sight* and *sound* as well! So "الخاشعين" are those who had totally subdued their body, sight and sound! Also some time "الخاشعين" = they who bow in the Prayer! See البصائر واللسان!

⁵¹⁴⁵ The "ظالمين" = "the injustice-doers," as "الظلم" = "injustice!" See the *Lexicon* attached to this *Translation*!

⁵¹⁴⁶ The word "أولياء" could also mean, among them: *protector, friend*!

⁵¹⁴⁷ The word "استجيبوا" is rooted in "استجاب," meaning: *favorably/compliantly answered, not just answered*! See الهادي!

⁵¹⁴⁸ The word "حفيظ" is rooted in "حفظ" = "kept-up" not just "kept, or maintained/sustain," or even "guarded!" Merriam Webster's Dictionary puts "keep up" as: "to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*!" (Emphasis is added)!

except the announcement; and verily if *atbeqna* caused the human to taste) from Us a mercy^w [he] reveled/rejoiced by it^w; and *en (if)* betides^w misdeed^w by what advanced^w their hands^w then the human (*is*) *kafooron* (iteratively ingrate)⁵¹⁴⁹.

49. For Allah (*is*) the Heavens^w and the Earth's^w proprietorship; [He] creates whatever⁵¹⁵⁰ [He] [He] grants for whomever [He] wills females [He] grants for whomever [He] wills the males.

50. Or [He] pairs them *dhukranan*⁵¹⁵¹ (normal males/neutral males)⁵¹⁵² and females and makes [He] whomever [He] wills a sterile/barren; verily He Omniscient, Omnipotent.

51. And not [was] for a human to speak (*to*) him except revealedly⁵¹⁵³, or from beyond⁵¹⁵⁴ a (*veil/shroud*) or [He] sends a messenger then [He] reveals⁵¹⁵⁵ by His leave whatever⁵¹⁵⁶ [He] wills; He (*is*) *Aa'leyo* (*High beyond description*), *Hakeemon*⁵¹⁵⁷ (*infinite bekamah Possessor*).

52. And like *tha'leka* (*he-that-afar-it/ that*) We revealed⁵¹⁵⁸ you^g *Roohan*⁵¹⁵⁹ (*Qur'an/prophethood*)^w of Our not you^g were *tadrey*⁵¹⁶⁰ ([you^s] *profoundly* what The Book and nor the belief; [and,] but made it^x an illumination^x [We] aright-guide by it whomever [We] will of Our *eba'de* (*worshippers/submitters/slaves*); verily you^g surely aright-guide *Sseratten* (*single and specific Path*) straight.

53. Allah's *Sseratte* (*single and specific Path*), Who for Him what (*are*) in the Heavens^w and [what] (*are*) [in] the Earth^w; lo, to Allah become/terminate

حَفِظًا إِنْ عَلَيْكَ إِلَّا الْبَلَّغُ وَإِنَّا
إِذَا أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً فَرَحَ
بَهَا وَإِنْ تُصِيبَهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ
أَيْدِيَهُمْ فَلَانَ الْإِنْسَانَ كَفُورًا ﴿٥٠﴾

لِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ
يَخْلُقُ مَا يَشَاءُ يَهَبُ لِمَنْ يَشَاءُ
إِنثًا وَيَهَبُ لِمَنْ يَشَاءُ الذَّكَورَ ﴿٥١﴾

أَوْ يَزُوجَهُمْ ذَكَرًا وَإِنثًا فَيَجْعَلُ مَنْ
يَشَاءُ عَقِيمًا إِنَّهُ عَلِيمٌ قَدِيرٌ ﴿٥٢﴾

وَمَا كَانَ لِنَبِّئٍ أَنْ يُكَلِّمَهُ اللَّهُ
إِلَّا وَحْيًا أَوْ مِنْ وَرَآيِ حِجَابٍ أَوْ
يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ مَا
يَشَاءُ إِنَّهُ عَلَىٰ حَكِيمٍ ﴿٥٣﴾

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ
أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ
وَلَا الْإِيمَانُ وَلَكِنْ جَعَلْنَاهُ نُورًا
نَهْدِي بِهِءَ مَنْ نَّشَاءُ مِّنْ عِبَادِنَا
وَلِإِنكَ لَتَهْدِي إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿٥٤﴾

صِرَاطِ اللَّهِ الَّذِي لَهُ مَا فِي
السَّمَوَاتِ وَمَا فِي الْأَرْضِ أَلَا
إِلَى اللَّهِ تُصِيرُ الْأُمُورَ ﴿٥٥﴾

⁵¹⁴⁹ The word “كَفُور” is masculine noun, denying Allah’s multiple favors, i.e. he is a multitudinous ingrate!

⁵¹⁵⁰ See footnote 5044 above regarding *whatever*!

⁵¹⁵¹ See the *Lexicon* attached to this Translation for more exposition of this word “*dhukranan*”=“إذكران”

⁵¹⁵² Clearly in this great *Ayah*: “Or He pairs them *thukranan* (normal males, neutral males) and females” (S42: 50) it is good or neutral, as the “*maleness*” here is obviously not *effeminateness*, but *normal to neutral*!

⁵¹⁵³ The word “وَحْيًا” = “مفعول مطلق” i.e. an absolute object noun, or “مصدر” i.e. the infinitive noun, indicating exclusiveness! Or it could be مصدر = infinitive noun in an adverbial status! See إعراب القرآن، لمحمود صافي!

⁵¹⁵⁴ The word “بَعْدَ” (2) “القدام أو بعد الخلف للأمر العظيم الذي لا يقدر عليه، مثلاً: و يذرون وراءهم الآخرة.” (1) “وراء” means: (1) “القدام أو بعد الخلف، فخلف الشيء هو مؤخرته: مثلاً وراء الأكمة.” knowledge or experience!

⁵¹⁵⁵ See footnote 5011 above regarding *reveal*!

⁵¹⁵⁶ See footnote 5054 above regarding *whatever*!

⁵¹⁵⁷ See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “إحكيم”

⁵¹⁵⁸ See footnote 5011 above regarding *revealed*!

⁵¹⁵⁹ It is stated in “اللسان” for the word “*ar-Rooh*” = “*Rooben*” and “*ar-Rawb*” two distinct meanings: (1) mercy and (2) *Isa*, son of Mary (*Jesus*)! However, “*ar-Rooh*” (*the Rooh*) there are at least ten distinct meanings: (1) mercy, (2) soul, (3) the *Qur'an*, (4) the revelation (*Qur'an* or any other divine message), (5) the Command, (6) the individual entity, (7) the rejoicing (8) *Super Arch Angel*, creatures who are special angels, who are “guardians” over the angels who are the guardians over the humans, or *Arch Angel Gebrail*, and (9) *prophethood*! See القرطبي!

⁵¹⁶⁰ The word “تَدْرِيَّةٌ” is from “تَدْرِي” which is far more reaching than the simple “knowledge,” as “تَدْرِيَّةٌ” extends to having deep understanding of the subject matter!